

ADAHOONILIGII

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MR. ALLEN G. HARPER NAABEEHÓ BINANT'A'I NAAT'ÁANII T'ÁÁLÁ'I HA'NÍNIGII NÁÁNÁSDLÍI'

Bilagáana ła' Mr. Allen G. Harper yoolyé 'éi Naabeehó diné'é yinant'a'i náádoodleel da-dii'ní níigo yee haadzíi' t'ah nahdégé díi k'ad Kéyah Binant'a'i nilínigíi. 'Áko 'éi t'áá 'ákódzaa silíi'.

Díi Mr. Harper yoolyé ha'nínigíi 'éiyá Billings, Montana hoolyéegi t'áá Wááshindoon yá naalnish nt'ée' ndi haashíi' honíltso kéyah haz'áqgo bikáa' bích'íi' nahalingo naalnish nt'ée'. 'Aláqjii' sizíinii t'áá yikée' góne' náánásdzít' nt'ée' jini. T'áá shíi' 'ákót'éegi binaanish naat'i'go t'áá náahai.



'Adahwíis'áagáa Bilagáana Naakaii Lizhinii daa yit'átaaldeeh da. Ha'át'éega shíi' 'át'ée shq'shin 'éi. Łahgóa shíi' daa 'adaat'ée da ndi 'át'ée. St. Louis, Missouri hoolyéedi 'ákót'éego Naakaii Lizhinii t'áá sahdií nahalingo nabédzil t'ée t'áá 'ániidiga, 'ei ndajibé bá nahaz'áqgáa da Naakaii Lizhinii bich'i' 'aq' 'álya jini. Nt'ée' 'éi Bilagáana ła' doo bit' yá'adaat'ée dago biniinaa Naakaii Lizhinii yé yit'átk'iijéé' lá. Tsin da, béesh da yee nda'ahineesghaal lá ha'níigo baa ch'íhaat'á. Já kwii Naakaii Lizhinii k'asdáq' dayiisxii léi' kwii díi t'éiyá síd. Siláaga yah 'ada'iinili danilínigii bita' 'iijéego shíi' 'inda 'alk'ideeskai.

Indians Binant'a'i John R. Nichols yoolyé ha'nínigíi t'áá 'íyisíi hazhó'ó bit' baa nísist'jíd-go 'inda díi Bilagáana Harper wolyéhígíi Naabeehó dine'é yinant'a'i náádoodleel dii'niid ní jini Kéyah Binant'a'i nilínigíi.

Béeso bee nda'doonish ha'níigo Naabeehó dine'é bá béeso wókeedígíi t'áá. 'aaníi ch'ídee-t'áqgo díi Bilagáana Harper wolyéhígíi nizhónigo 'iidoolíit'go ts'ídá yíneel'á dadii'níigo bee hadasiidzít' ní jini 'áldó'.

James M. Stewart wolyéego Naat'áanii T'ááLá'i ha'nínigíi nilínégé 'éi California hoolyéhígíi biyi' naanish baa náadeet'á. 'Éi 'áají bitsi' yishtíizhii kénáadahat'iinii yit'áádaal-nish dooleet' California wolyéego náhásdzooígíi biyi' t'áá náhwíist'áq' nt'ée'. 'Díi Bilagáana Stewart wolyéhígíi Naabeehó dine'é yinant'a'i nilíigo tsosts'id náahai. Da'ahijigánégédáq' béeso bee nda'doonishii 'ádin ha'níi ndi ts'ídá t'ááLá'hági 'át'éego binaanish nilíinii yidiilkaal-go 'ahoolzhiizh. 'Índa bí dah sídáháqáq' díi béeso bee nda'doonish ha'níigo Naabeehó dine'é bá wókeedígíi háat'i' silíi' níigo dó yee haadzíi' lá Kéyah Binant'a'i.

Naat'áanii T'ááLá'i nilínégé dah didoogáat'jii' t'áá 'áyidí hadziingho 'it' 'ilínigíi k'ehgo t'áadoo le'é bá baa na'asdee' dóo da'jiiyáq'. 'Ákwii 'éi baa 'álah 'ilíigo kónigo haadzíi' 'Naabeehó dine'é bee bide'adahoot'éii Wááshindooni nahat'á yiniyé dah naháaztánigíi dóo t'áá sáhá ła' deidoolíit' da. 'Índa Naat'áanii T'ááLá'i ha'níinii bit' ndajilnishii haashíi' néeláq' hwééhéesh'teezh ndi doo t'áá sáhí ła' dazhdoolíit' da.

'Naabeehó dine'é t'áá bí ła' deidoolíit'. Haa shíi' yit'éego t'áá bí yaa ntsídaakees. Jó 'éidígíi t'áá bit' baa ndajit'jigo t'éiyá ła' dazhdoolíit'. K'ad t'áá 'íyisíi yaa ndaat'jigo 'át'ée. Háhgo shíi' bá yidooltseet'.

'Shí díi k'ad Naabeehó bits'áqjii' kóshi'diil-yaa. Díi k'ad ts'ídá béedaa'fniih. Naabeehó dine'é wolyéii bila' 'ashdla'ii ha'nínigíi 'éi 'át'ée, bíla' 'ashdla'ii wolyéii yik'ee ti'hooníihii jó 'éi bee bich'i' ndahwíi'ná. Ła' 'ádajiníigo Naabeehó dine'é náas 'ayooldit' wolyéii t'éiyá bee bich'i' 'anáhoót'i' dajini. 'Éi doo t'áá 'éi t'éiyá bee bich'i' 'anáhoót'i' da. 'Éi bāqgo biká 'aná-jah dóo yee nihí dahalni'ii hazhó'ó bá dayi-

BÁ DA'OLTA'I NAANISH BÁ DAHÓLÓ

T'áá'góo da'olta'góo t'áá diné danilíinii ła' bá da'olta'go 'át'ée naakits'adahígíi 'aktso da-yíilta'ii. 'Ákót'éego 'ajíilta' dóo Bilagáana bizaad dzidiits'a' dóo diné bizaad dó' dzidiits'a'-go kóq' naanish há 'ashja'ósín. Bídínéesh'tah danohsinii Tségháhoodzánígi 'olta' bee bída-hólnihígíi bich'i' naaltsoos 'adahohníit'.

TEACHER-INTERPRETER POSITIONS

There are still some vacancies in Teacher-Interpreter positions. If you are a high school graduate and speak English and Navajo you may apply. Send your application to the Education Office, Navajo Agency, Window Rock, Arizona.

sólt's'áq' jó níigo Naat'áanii T'ááLá'i nilíi' nt'ée' yee haadzíi' baa 'álah 'ilíigo.

Díi Bilagáana Harper yoolyéego Naat'áanii T'ááLá'i náánásdzít'ígíi 'éi k'ad Tségháhoodzánígi dah síd. T'ahdoo koji' 'iigháháqáq' t'ah bitséedi díi kwii kéyah bikáa' 'ándahast'i' danilíinii t'áá bit' béehoozin jini. 'Áko t'áá 'át'ée nizinií nihitah niyáago 'át'ée. 'Áko náas-góo Naabeehó dine'é yá ntsídaakeesii 'gheet-t'éego yit'dadeeshnishgò t'áá shíi' yá'át'échgo binaanishígíi bá yidooltseet'go 'át'ée.

Bilagáana náánála' Walter O. Olson yoolyé, 'éi Naat'áanii T'ááLá'i yoolyéii t'áá yikée' góne' náánásdzínigíi nilíi' dooleet' níigo niiníit'j. Díi k'ad kót'éego ts'ídá 'aláqjii' yee hahóósá nahalin nilíinii 'át'ée.

Appointment of Mr. Allen G. Harper, of Billings, Montana, as General Superintendent of the Navajo Reservation was announced by Secretary of the Interior Krug.

Harper has been Assistant Regional Director of the Indian Bureau at Billings since 1946.

Secretary Krug said he drafted Harper for the Navajo post after "thorough discussion" with Indian Commissioner John R. Nichols.

"We believe Harper is eminently qualified to administer the long-range Navajo program which I have submitted to the Congress," Krug said in a statement.

Mr. Harper succeeded James M. Stewart, whom Secretary Krug said will become State Director of the California Agency at Sacramento. "Stewart leaves the Navajo reservation after seven years of carrying heavy burden, complicated by lack of funds and personnel during the war years. It was during his incumbency that The Long-range Plan was formulated," said Krug in his statement.

Mr. Stewart said, at a gathering of friends at a farewell party just before he left that "the Navajo problem is not going to be solved by Congress, nor by the Superintendent and his staff.

"It is going to come from the Navajo people. It is going to come from within, in their thinking. It already has started and it is going to come soon."

"In leaving the Navajo I want you to remember the Navajos are human beings, totally concerned with their own human problems. Their problems are not entirely economic, as some suggested. And I want to urge you to give them your help and understanding."

Mr. Harper, the new General Superintendent, is now on duty at Window Rock. Before coming to the Navajo Service he had acquaintance with the Navajo area and its problems. His coming has added much to those interested in the Navajo people and their future.

One of Mr. Harper's early official acts as General Superintendent was the announcement of the appointment of Mr. Walter O. Olson as Assistant Superintendent of the Navajo Service.

DZILGHÁ'Á DINE'E DANILIINII 'ÓLTA'DI LA' YÍKAI

Wáashindoon yá ndaalnishii, 'índa bá da-
'ólta' daniliinii da Carson Indian School hool-
yéedi da'ólta' k'ad. Indians daniliinii t'áa
dikwii shíí 'atah da'ólta'. Bilagáana ts'ídá
t'áa 'íiyisíí béédaho'dílzín daniliinii t'áa dikwii
shíí bá da'jólta'.

Jó 'éi Mr. Theodore Haas wolyé. Wáashin-
doon yá 'agha'diit'aahii nilí. Bee haz'áanii
daniliinii Indians bich'i' ndaat'i'ii yaa nahal-
ni'go 'atah bá 'ólta'. Díí bee haz'áanii t'áa
níléi dadeezt'i' silíí'déé t'áa dikwígóo shíí yaa
nahasni' jini. 'Aadóo 'índa t'áa diné bisiláago
daniliinii naaznigóo dóo binaanish daniliinii
da t'áa 'altso yee 'it' halni. 'Aa dahwiinít'ígóo
da. 'Aadóo níléi t'áa 'góo Bilagáana bitahgóo
nda'dildahgo bee 'anahaz'áanii daniliinii t'áa
'altso yaa nahalni. 'Aadóo da'ólta'ii t'áa bi-
na'idídeeshkií danizin shíí yínida'idífkidgo t'áa
'altso yee 'it' halni. Indian Claims ha'níigo
binahjí' nályééh Wáashindoon bídajókeed ha-
nínégé da hazh'óo yee 'it' halni.

Dzilghá'á dine'e binant'a'í 'a' yits'á deiznil
léi' 'a' 'áadi yíkai. Ashdlalt'éego yíkai lá. Díí
k'ad bee haz'áanii daniliinii ts'ídá t'áa ndaaz-
t'i'jii' baa 'aho'niine'ígíí hazh'óo nihií bééda-
hodoozjít' daníigo shíí yíkai. 'Áko náásgóo
yik'ehgo da'í' 'éesh dooleetgo shq' yiniyé 'ádaa-
t'í.

'Índa t'ah 'ashiiké danilínigíí dó' 'a' yit' yíkai
lá. 'Éi shíí 'aldó' háadi da naat'áanii dajizl'ígo
t'áa hoí béédahózin dooleet' biniiyé. Díí k'ad
kót'éego Dzilghá'á dine'e t'áadoo le'é náásgóo
bik'ehgo yá'át'éehgo hoot'ih dooleet'ii yidadiil-
kaal lá.

Mr. Haas wolyé ha'nínigíí 'aníigo díí Dzil-
ghá'á kwii yikaiígíí nahgóo da'ólta'ii 'altso
ch'ínajah ndi bí t'áa 'ákóne' t'áadoo le'é bee
bich'i' 'ándahazt'i' daniliinii yaa ndaat'íggo
dóo t'áadoo le'égoó nda'idífkidgo naháaztáq
teh ní jini. Jó 'akon k'ad kót'éego t'áadoo le'é
nihií béédahodoozjít' daníingo shq' ts'ídá yi-
dadiilkaal.

'E'e'áahgo nda'iíníish bich'i' hoolzhishgo díí
hastói naakaiígíí t'áadoo le'é bit' ch'ínásht'ááh.
Hiitíjii'go díí baa ndaah't'í dooleet' bidishnii
teh ní jini Bilagáana Háas wolyé ha'nínigíí.
'Áko t'áa hazh'óo yéé yidaneedl'íggo yaa naakai
ní jini. Lah kót'éego bit' ch'íhoni'á. New Mex-
ico dóo Arizona biyi' Indians kéédahat'ínigíí
t'áa Bilagáana k'ehgo díí bee haz'áanii ha'ní-
nigíí bee bina'anish dooleet' ha'níigo Wáashin-
doondi naaltsoos bee yah 'eet'ah lá bidishni.
'Áko 'éi daats'í díí t'áa' bee 'ahit' dahodoo'lnih
dóo yiskáago kwii bee 'ahit' nínáadahodiilnih
bidíiniid ní jini. 'Áko 'éi shíí t'áa'go yaa ndaas-
t'íid. Biiskání yah 'anáajííjéego bínabidéet-
kid'nt'ée' 'éi t'áa 'íiyisíí doo nihií yá'adaat'ée
da nihií daani jini. Jó 'akon k'ad kót'éego
Carson Indian School hoolyéedi Dzilghá'á 'a'
'idahoo' aah yiniyé naakai lá.

Doo t'áa Dzilghá'á t'éiyá 'áadi da. Két'áhi
dóo Kégiizhi da daolyéhigíí da 'a' 'áadi bi-
dine'e yá ndaakai. Naabeehó binant'a'í shíí
'a' ha'át'éego t'áadoo 'áadi nýyáa da. Kónáá-
hoot'éhé daats'í 'índa 'ákódaat'éégóo 'a' yini-
yé dadookah.

A summer school is being held at the Indian School at
Stewart, Nevada this summer. There are many teachers
and other Indian Service workers studying there. Many of
these students are Indians. There are many well known
men teaching at this school.

One of the teachers is Mr. Haas, who is the head law-
yer for the Indian Service. Mr. Haas knows a great deal
about laws which have to do with Indians, and about tri-
bal government. In one of his classes, Mr. Haas is telling
the students how criminal laws got started in connection

with Indians. He tells about the status of Indians in the
United States. He tells what are the duties of Indian
Police, and just what Indian police can do. He tells about
tribal courts, and how trials should be carried on. He tells
about what rights Indians have on their Reservations, and
away from their Reservations. He tells what rights they
have to their property. He tells about Indian Claims, and
about many other things that Indians often wonder about.

The Apache Tribal Council thought it would be a good
idea to send some of their Councilmen to this summer
school. So they sent about five men. They sent these men
so they could learn all they possibly could about tribal
government, about law, and about Indian Rights. Then
when questions come in the Council meetings, these men
will know how to answer them.

Also there are several young men who came with the
Councilmen. These young men will probably be Council-
men themselves when they get older. These young men
were sent by the people in the communities where they
live. The Apache people want them to learn about these
things so in the future when they become members of
the Tribal Council they will be able to decide questions
wisely.

Mr. Haas says that these Apaches remain in the class-
room a long time after the class is over. They stay there,
discussing their problems with him, and asking him ques-
tions. They are very serious, and very eager to learn all
they can.

Each day he leaves with them a question which they
are to discuss among themselves after class. The other
day Mr. Haas told them about the bill (law) introduced
into Congress to put Indian Reservations under the State
laws. You remember that the Navajo Tribal Council ap-
proved this. The Apaches discussed it carefully, and the
next day they told Mr. Haas that they did not think
Indians in New Mexico and Arizona were yet ready to be
placed under the State laws and law enforcement.

The Navajo Tribal Council did not send anyone to
this Summer School. Only the Apaches, the Pimas and
the Papagos members of their Tribal Councils. Perhaps
next year the Navajos will do this too.

ALL ILLUSTRATIONS BY COURTESY OF THE
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INDIANS NAHÁSDZO TL'ÓODI KÉÉDAHÁ- T'ÍINII

'Adahwiis'áagóo níléi hoodzo t'áa' di kin
dah naazhjaag'góo ha'át'éegi da diné da 'a'
t'áadoo le'é yee 'ádihodiilt'ihgo t'áa 'áko 'áa-
dégé' Naat'áanii T'áatá'í nilíinii da bich'i' hani'
'ál'íih. Kodi diné 'a' kót'éego 'adaqah dah
hast'áq lá. 'Áadégé' bíká dadookkahgo t'áa
'aadi yah 'adadoot't'eel daaníigo siláago yah
'ada'iiníí daniliinii da Naat'áanii yich'i' da-
halnih.

Wáashindoon yá 'agha'diit'aahii nilínigíí,
Mr. Theodore Haas wolyéii, 'aníigo Indians
daniliinii t'áa 'altsogo bá haz'á ní. Lahgo
haz'á bich'i' nabidí'nit'in dooleet'ígíí 'éi doo
bee haz'áq da. Ha'át'éegi da kin da 'a' dah
shijaa'gi naanish da yik'ii yáago t'áa 'ákwii
ya'at'k'ee ninínáago Bilagáanii 'akwii kéédaha-
t'íinii. t'áa 'éi nahalingo baa ntsáhákees doo-
leet. Bee haz'áanii daniliinii bik'ehgo Bila-
gáana baa ndahat'íinii t'áa 'éi bik'ehgo 'atah
baa náhódoot'jít' t'áadoo le'é yee 'ádihodiilt'i'-
go. 'Éish dó' t'áa náahdi hoodzo yii' naagháa-
go 'éi díí t'áa' di bee 'adahwiinít'íinii doo
bídeet'i' da.

'Áko t'áa 'aaníí diné da 'a' háadi da Bila-
gáana bitahdi t'áadoo le'é yee 'ádihodiilt'iggo
t'áa 'áají bee haz'áanii danilínigíí bee baa
náhódoot'jít' dóo t'áa 'éi bik'ehgo yah 'adool-
t'eel. 'Índa níléi hoodzo bine'di- diné da 'a'
'adaqah dahast'áqgo kodi hoodzo biyi' góne'
'aa nídahat'ínigíí yaa ndoot'jít'gi doo bee bá
haz'áq da. 'Índa Naat'áanii T'áatá'í ha'ní-
nigíí jilíí ndi diné 'a' níléi háadi da naagháago
kodi hoodzo bihi nánidááh bidizhdoonit'ígíí
doo bee há haz'áq da. T'áa bí bídahólníh.
'Áko Indian nilíinii t'áa háida hoodzo t'áa' di



Díí 'asdzáni kwii naaltsoos yik'í sizinígíí, doo diné 'asdzáni 'át'íí da. Yoo-
t'óojí náhásdzooígíí biyi' Be'aldílla Sinil bíláahdi Tówoí hoolyé, díí 'áadóo
'asdzáni nilí. Ha'a'aahji Chicago hoolyégo kin haal'áhadi t'áadoo le'é
danil'íggo baa na'aldeeh k'ad. Díí 'asdzáni 'éi 'ákqé 'atah 'íiyá jini.
Na'ach'qah wolyéii, t'áadoo le'é naaltsoos da bikáa'gi béédaalne'gi ts'ídá
yii' hayítáanii 'át'é jini díí 'asdzáni. 'Adahwiis'áagóo shíí t'áa 'altsogo
bee béého'dílzín k'ad. Pop Chalee 'éi házhi'.

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Robert W. Young Editor
William Morgan Translator

t'áadoo le'é da yee 'ádaqah dahast'áago t'áá 'áájí bee haz'áqanii yígíí bee baa náhódóot'íí dóó yah 'iilt'e'go t'áá 'éí bik'ehgo yah 'adool-t'eet. Kót'éego Wááshindoon yá 'agha'diit'aa-hii nilínígíí yaa halni' lá.

Sometimes an Indian living away from his reservation in a town gets into trouble. He may commit some kind of a crime. When this happens the police in that town often call up the Superintendent of the reservation and ask him to come and get the Indian lawbreaker and punish him.

Mr. Haas, the head lawyer for the Indian Service, points out that an Indian has a right to go live anywhere

BITSJ' YISHTLIZHII BI'ILNIHGI

Bitsj' yishtlizhii danilínii hahgo shíí Wááshindoon yílák'ee hadookahgo bini' t'áá bí da-nízingo kéedahat'íí dooleet ha'níigo ndahii-níhgo k'ad díkwíí shíí náahai. Bee haz'áanii bee 'ályaago 'éí bik'ehgo Wááshindoon bílá-k'ee hadiikah daha'níigo baa dahani'.

Bilagáana ta' Theodore Haas yoolyé, Wááshindoon yá ndaalnishgo Bitsj' yishtlizhii danilínii yindaalnishii yá 'agha'diit'aa-hii nilí. 'Éí 'áníigo ha'át'ii shq' biniyé beehaz'áanii ha'nínígíí 'ádoolníí ní jini. Bitsj' yishtlizhii wolyéii ha'át'ii shq' bóta'. Bilagáana bitahjí hinishnáa dooleet nízingo ts'ídá bee bá haz'á. T'áá bí bíchólnííh. Kéyah doo yits'á bini' dago 'atdó' doo yee baa ndóot'íí da.

he wants away from the reservation. When he goes to live in a town he becomes one of the members of that community just like the white people who live there. And as long as the Indian is living off of the reservation, he is under the laws of the town and the State where he is living.

So if he gets into trouble with the law while living off the reservation, he must be tried according to the laws of the town and the State, and punished by the town or the State. The Tribal Courts have nothing to do with crimes committed off the reservation. And the Superintendent has no right to make that Indian come back to the reservation, or to punish him for his crime. The Indian does not have to return to the reservation unless he wants to, and the off-reservation courts are the ones which must punish him if he gets into trouble with off-reservation laws.

Háadi da Bitsj' yishtlizhii nilínii ta' Bitsj' yishtlizhii k'ad doo shíí. 'ólta' da dooleet níizíí'go naaltsoos yee haiididoolíí. 'Áko 'índa kéyah reservation wolyéego ndahasdzooígíí biyi' dahólónii doo bídeet'i' da dooleet. 'Índa Wááshindoon bi'ólta' naaznilgóó dóó Wááshindoon be'azee'ál'í naaznilgóó da doo há haz'ágo da dooleet. Díí k'ad kót'éego naaltsoos bee há 'ádoolníígo 'atso 'áts'á dizhdoot'áát. Díí ndi t'áá k'ad t'áá hó bee hódahólnííh t'áá'í jini-tínigo.

Naaltsoos bee hazdiilaago bee nizhníitsooz dóó 'índa Bitsj' yishtlizhii doo 'atah hot'ólta'-góó ch'ihodoolzhish. Bee haz'áanii 'álnéehgo t'áá 'át'é ho'ílníhígíí t'áadoo biniyéhé' da. Jó t'áá hó hani' nilíigo t'éiyá ho'doolnih.

For the past several years we have heard a great deal about "emancipating" or setting the Indian free. Some people say that the Indian should not be kept as a ward of the government.

Mr. Theodore Haas, the head lawyer for the Indian Service, points out that it is not necessary to make any law setting the Indian free. He is already free. He can live on his reservation if he wants to, and he can leave his reservation to live elsewhere if he wants to.

If he no longer wants to be thought of as an Indian, all he has to do is sign a paper in which he says he gives up any rights he has to tribal resources, any rights he may have to send his children to a government school, or any rights to go to a government hospital on his reservation. He simply signs a paper saying he wants to give up all rights he had as an Indian. When he does that, he is no longer a ward of the government. After that he no longer is considered as an Indian.

'ÁLCHINÍ TŁ'ÓO'DI DA'ÓLTA'IGII AUGUST YII' NIKÉEHIDOOKAH

Da'ólta'góó 'álchíní t'óó 'ahayóí náadabí'ne'go 'át'é. 'Áko ndi 'ólta' t'áá bí'oh neel'á. Kóhóot'éedqá' 'álchíní t'áá da'ólta' nt'e'ée 'éí 'átsé bá haz'á. 'Áádóó kojí' t'áá nahaz'áqgóó 'índa 'ólta'j'í 'anáadahakáhígíí bee hada'dilbin.

Tł'óo'di da'ílnóltá' nt'e'ée kót'éego naaltsoos nihá háadadidoolnií:

1. Nihighan bíl dah nahaz'áqdi j'í da'ólta'góó doodai' t'áá hótsoago da'ólta'go nahaz'áqgóó da naaltsoos nihá háadadilne' biniyé nihohkááh. Naaltsoos t'áá há háadadilne'. T'áá da'ólta' nt'e'ée naaltsoos t'igaiígíí bá hadadilne'. 'Índa 'ólta'góó jideeyáago 'éí naaltsoos daaltsooígíí há hadadilne'.

2. Haa 'adahalyáanii hazhé'é da, hamá da naaltsoos há yidadiilchid. Nda-azo dayiichijhgo 'éí bízhi' naaltsoos há yikáá' 'ádeile'.

3. 'Haidqá' da'ílnóltá' yéé t'áá 'ákqó' 'anáhidookah. 'Ólta' bee bíchólníhii yee niha di'ní'áqgo t'éiyá náánátahdi 'ólta'góó dooháát. Nihik'is, 'índa nihilah da t'áá 'íiyisíí bíl hao'áázh nilínii náánátahdi 'ólta'go 'éí t'áá bíl níkéédesht'ash dadohníigo dó' t'áá bee nihadi'doot'áát. T'óó t'áá'í dine'é jílíigo t'áá 'at'aa hamá hólqogo 'éí dooda.

'Índa 'íhoo'qah t'ah 'atisígo 'át'éii bínáádínóhtah biniyé 'ólta' bee bídahólníhii ta' da nihá yee haadzíí'go 'atdó' náánátahdi da'ólta'góó dooháát.

KWII NAALTSOOS BIKÁ'IGII BIK'EHGO 'ÁLCHINÍ 'ÁLAH 'ÁNÍDADOOLNII

Phoenix and Albuquerque .. August 15	Anadarko August 22
Carson August 22	Concho August 22
Chilocco August 22	Sherman August 29
Fort Sill August 22	Chemawa August 29

'IHOO'AAH WOLYÉII 'ASHJANÁÁ'IIDLAA YĖĖ T'ÁÁ KÁ NÁADAHOHSIIH

NAVAJO PUPILS WILL RETURN TO OFF-RESERVATION SCHOOLS IN AUGUST

Many new Navajo pupils want to go to school. There is not enough room for all of them. Pupils who were in school last year will be given priority. What room is left will be filled with new pupils.

What you should do if you were in an off-reservation school last year:

1. Go to your nearest day school or boarding school and fill out three copies of the application blanks. The application blank for returnees is a white one. The application blank for new pupils is yellow.

2. Have your parents or guardians sign their names on your application papers.

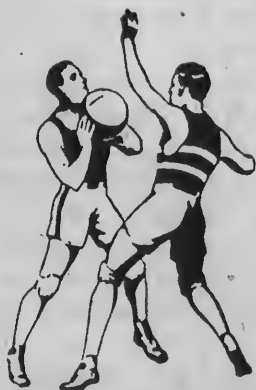
3. You must go back to the same school you attended last year, unless you get permission from the Director of Education to change. You will be given permission ONLY if you have a brother or sister in another school. These must be blood brother or sister (not clan relatives).

If your principal recommended that you go to another school for more advanced work you will be given permission.

THE DATE TO REPORT FOR EACH SCHOOL

Phoenix and Albuquerque ... August 15	Anadarko August 22
Carson August 22	Concho August 22
Chilocco August 22	Sherman August 29
Fort Sill August 22	Chemawa August 29

DON'T MISS YOUR CHANCE FOR AN EDUCATION



ŁÍÍ' T'ÁÁ' YISIL WOLYÉII BIKÉE' NA'AZNÁ

BY JOHN MALONE — MEXICAN SPRINGS, NEW MEXICO

T'ah 'at'k'idáq' Chishí wolyéii 'anaa' silíí'go baa dahojilne'. 'Íí'í'í' shíí shí t'ah 'ashiiké yázhí nishíí'go. Chishí dine'é t'áá bí 'ádaat'íígo biniinaa bił 'anaa' hazíí' jini. Ha'at'í' shíí 'oolyé tóftáhí, 'éi deitbéezhgo biniinaa jini. Diné ta' Hashkéiit Naabaah wolyéé nt'ée' 'éi shíł halne'.

Tsééhóóteel hoolyé jini Chishí bikéyahjí. 'Áadi banída'a-jihgo. Béégashii da bitaa ndaa'niigo, t'áá bí ndeítseed nt'ée'. 'Áko tóftáhí wolyé jini 'éi shíí deitbéezhgo biniinaa bits'áq' doo 'ákódzaa da. Hazhó'ó baa 'adahayáqgo banída'ajih yéeni' t'áá bí 'at'k'ííjéé' lágo biniinaa doo 'ákódzaa da. Naakits'áadah yilt'éego 'at'k'ííjéé' lá jini. Ła' Łíí' T'áq' Yisil Geronomo wolyé jini. Ła' t'éiyá Łíí' Náyoofbat yoolyé jini. Ła' t'éiyá 'Asdzáq Tóhíni' Biyáázah yoolyé jini. T'áá kódiigo bizhi' bənáshniih. Naakits'áadah yilt'é jini. Naat'áanii shíí danilíígo 'ádaat'í. 'Áadóo t'áá 'éi biniinaa 'awáalya góne' yah 'abi'doo'nil jini. Nibaal biyi' góne' yah 'abi'doo'nil jini.

Naakits'áadah dabiiskáqgo 'ahbínigo ch'éébi'dee'nil lá jini. Náánálahdi siláago bighango t'ah nt'ée' 'áadi łíí' bił yíkai jini. Diné tsost'idgo 'atah siláago danilíígo jini 'íí'í'í'.

"Bináa' Doot'í'izhi binii' jót'óóh laanaa nisin," ní jini Ła'.

"Bich'ah Dit'ódí binii' jót'óóh laanaa nisin," daaní jini. 'Áko dooda ch'ééh dabiijini jini.

"Dooda, sik'is. Ha'at'í'ishq' biniiyé. Jó t'áá nihí 'at'k'ííjéé'go biniinaa yah 'adanihi'diis'nil. 'Éi bqq dooda," ch'ééh dabiijini jini.

"'Áko lá diltat t'áá dah yishtíí'go shishjool dooleet ni," daaní jini.

"Naadózí t'áá dah yishtéetgo shishjool dooleet ni," daaní jini. 'Éi k'aa' dóo 'at'k'íí' 'áá'í'í'ni jini. Dooda dabiijiniigo baa ndajookqahgo t'áá shq' t'óo dah ndiikai jini.

Biiskáni Bilagáana siláago danilínigíí 'ákq' łíí' bił 'anáá-nájéé' jini díí Chishí bitaa náa'doo'nihi biniiyé. 'Áadi jíkai nt'ée' 'ádaadin jini. Háadi shíí 'ahá ndahast'áqgo 'ákq' yóo' 'íí'í'í' lá jini. Nda'ot'kaah hodoo'niid nt'ée' t'áá ch'ééh 'áda-jíit'í' jini.

Chishí yéé 'éi bini' 'íí'í'í'go kwii łíí' bijáád baa na'asdee' jini. Hashkééjí Naat'ááh jilíinii halíí' 'átts'í'í' yee' jini. Łi-zhin jini. 'Éi 'ákwii binaago łíí' 'ahééníjéé'go baa honeezná jini. Bilagáana 'inda Naakaii da háádéé'go shíí nináadaakai-go 'éi haa dahoneezná jini. Haa shíí néeláq' hoozbáq sha'-shin. Chishí yéé 'éi bini' 'íí'í'í'go, háadi yinee' hwénidaho-doodzijił ha'niigo kwii díí baa na'asdee' jini. 'Áadóo díkwíí shíí náanéiskáqgo t'áá 'ákót'éego łíí' bijáád baa nináá'asdee' jini.

'Éi 'ákódaadzaa dóo 'inda Chishí yéé biká dazhdíneeztáq' jini. Dził si'áq' léi' yigháq' haaznáa lá jini. 'Akał Bistfee'ii danilínigíí Ła' hane' yini'áqgo 'éi yaa hoolne' jini. 'Áadóo 'éi 'ákq' bich'í' jíkai jini. Siláago dajilínigíí t'áá 'ájíitso 'ákq' jíkai jini. Hashkééjí Naat'ááh nilíngíí dó' t'áá bił jíkai jini. Ła' t'áá wóshch'ishdi Hashkééjí Naat'ááh bił níiztáqgo t'áá díkwí jilt'éhé Chishí dabighan léi'gi jíkai jini dził bqqhdi. Háadi shíí t'áá 'ániidígo béégashii ndeítseed léi' háahgóóshíí honibqahgóo 'atsi' ndadii'áago níléi 'ákq' konída'ashjéé'go ba'at'k'ee dabighan lá jini. 'Ákwe' t'áá ch'ééh 'anáadajíit'í' jini. T'áadoo 'ana danohdzini ch'ééh dabiijini jini. Dooda t'áá 'at'k'íí'í' dani jini.

'Áádéé' níjikaigo Hashkééjí Naat'ááh nilíinii t'óo bee bił ndahojoolne' jini. 'Ákq' náadiikah ch'ééh jini jini díí Hashkééjí Naat'ááh jilínéé. Dooda dandiyoofhéet dahojini jini. 'Áko t'áadoo 'ákq' bił njiskai da jini. T'óo náat'áq' níj'í'í' jini.

'Áadóo náabík'í' díí Chishí yéé 'akał bistfee'ii Ła' dayíígháq' lá jini. 'Akał Bistfee'ii yéé teet bee dahaghan nt'ée' lá jini. Díí k'ad Rin bikáádéé' dah dadik'ánigí 'át'éego hakin bikáádéé' teet naazhjéé'go bee dahaghan nt'ée' lá jini. 'Áko 'éi kinéé da 'at'itso deidíí'í' lá jini. T'ah nt'ée' 'ákót'éego 'Akał Bistfee'ii Ła' hane' yini'áq' jini.

'Áadóo siláago 'ákq' dah diiná jini. T'áá diné siláago 'atah dajilínéé hastá-jílt'éego t'áá 'ákwii níiztáqgo t'áá'í' t'éiyá 'atah dah diiyá jini 'ákq'. 'Éi Hashkéiit Naabaah yoolyé-héé t'éiyá 'atah dah diiyá jini.

'Éi 'áadi baazhnínáa nt'ée' t'áá 'aaníí' 'akał bistfee'ii dayíígháq' lá jini. Hooghan yéé deidíí'í' dóo níwohjigo dah diiná lá, níléi shádi'ááh bich'í'go. 'Áadóo 'ákq' bikéé' jíkai jini.

T'áq' ná'ahóónáadgo 'ákwii náadadeelk'id, 'éi hoogíshí wolyéhígíí t'óo 'ahayóí yil'áa léi' bitahgi 'akał bistfee'ii 'asdzáni yéé t'áá 'ákwii dayiisxíí' léi' díí hoogíshí wolyé dishnínigíí 'binahji' jizdáago 'adahoolaa lá jini. 'Áadóo t'ah nááyónáasdi náadeelk'id 'éi yók'áqgi 'awéé' nt'ée' léi' náadayiisxíí lá jini. 'Éi 'ákwii nináadeistíí' lá jini. 'Áadóo t'áatáhagi 'át'éego bikéé' joonéetgo 'í'í'í' jini. 'Í'í'í'áqgo łíí' bik'í' nda'jiznil dóo t'áá 'ákwii dahwiiská jini. Biiskáni bikéé' dah náázhdii'náa nt'ée' yóo' 'adajiskáa' jini. 'Ákwii tsézhintah dóo t'oh t'óo 'ahayóí yil'áago biniinaa doo bééhózin da jini.

Náánálahgi łíí' dah bidiitiingo 'éi bikéé' dashdiiná jini. 'Éi 'akał bistfee'ii daats'í Ła' łíí' 'adeineeskaadgo 'éi 'át'éé lá jini.

"Díí doo Chishí bilíí' 'abitiin da. Doo 'éi da. Náat'áq' ndiikah," ch'ééh bidishnigíí Hashkééjí Naat'ááh nilíinii doo yaa ná'ahodíit'í'í'góo t'óo nihiláq' łíí' bił yigáatgo nihee 'anáada'-ast'á jiniigo baa hojilne' ni' Hashkéiit Naabaah joolyéé nt'ée' dishnínigíí. 'Í'í'í'áqgo tsézhin t'áá 'átts'í'í' 'í'í'í'áa léi'gi jíkai jini. Nt'ée' díí tsézhin biyaadéé' tó t'áá 'átch'í'í' díí háalíí' lá jini. 'Áko ndi łíí' doo hózhé biighah da lá jini. 'Áko hála' bee hasht'ish hadajitfeehgo t'áá kóhóníit'sogo bá dahojit'a' jini. 'Ákwii tó t'áá Ła' yiyé'go 'inda 'éi bee ch'iyáán 'adajii-laa dóo halíí' da'oodlq' jini.

Biiskáni t'ah 'ahbínigo nílaáhdéé' t'óo hayíitkánigíí 'éi t'áá diné jilínéé 'éi halíí' taah jilíí' jini. Tó dó' Ła' héet 'ájilílaa jini. Tódiit'í' biziis daniteelígíí dó' Ła' nji'áago 'éi dó' tó Ła' bił' héet 'ájilílaa jini. 'Áadóo da'jiiyáq' jini. Da'jiiyáq' dóo bik'í'í' siláago yéé halíí' taah dajizh'eezh jini. Tó doo Ła' da léi' łíí' Ła' tó bi'oh danéé'na' jini. 'Áadóo dah náázhdii'náa jini díí łíí' 'abitiin yéé bikéé'. Diné jilíinii doo hoł 'ákót'éé da ndi t'óo 'akéé' łíí' hoł dah náadiildloožh jini. 'Ałní'ni'áqgo Hashkééjí Naat'ááh nilínéé baa tiih náajoodzá jini.

"Dooda, díí łíí' 'abitiinígíí t'áadoo biniiyéhgóo bikéé' nihí'ish. Doo 'éi da. Tsézhintahgi yóo' 'adasiilká'áqgóo ná-t'áq' ndiikah. T'áá 'áadóo háajigo shíí dah diináa shá'shin," ch'ééh bijini jini. Doo hwíists'áq' da jini. 'Áko t'óo t'áá náas jookah jini.

'Ałní'ni'áq' dóo bik'í'í' 'ałní'góo daats'í náahoolzhishgo łíí' tó bi'oh néé'na'go yiniinaa t'áadoo da'oodlq'áq' dibáa' bi-niigháq' jini. Bilagáana t'ah 'ashkii jilíí' léi' siláago 'atah jilíígo hó ts'í'í' 'áttsé' łíí' hats'áq' dibáa' bi-niit'í' jini. Bilagáana 'ashkii yéé wónáásdóo haa shíí nízáádéé' 'akéé' łíí' hoł yigáat jini. Wónáásdóo t'áá 'ákót'éego hach'ooníhée náat'áq' 'at'kéé' dah daalzhangó 'ahool'á jini. Łíí' bits'áq' dibáa' bida'-niigháq'go doo hah dadikáah da daazlíí'go. Siláago yéé dó' Ła' dibáa' hoda'niigháq' jini.

Náhookq' bich'í'í'go níléi haa shíí nízáadi dził t'óo bi'oh dahodoot'í'izhgo hadaaz'áago 'áajigo nikináa'í'í' jini. 'Áájí tó hółq' sha'shin níigo Hashkééjí Naat'ááh nilínigíí. 'Áko doo shóhoot'éé da jini 'áajigo.

"Dooda t'áá kojigo yá'át'ééh díí 'e'e'ah bich'í'go," bijini jini. Wónáásdóo siláago Ła' dibáa' bináa'niit'í' jini. Táa' Bqah Shijé'ígíí dabiidii'nií nt'ée' 'at'k'idáq' díí diné daniidilínigíí. 'Ákót'éhígíí łíí' bits'áq' danáánástsq' jini. Dibáa' náabiisxí jini. Hó 'éiyá dzaanééé héet yooyéetgo 'éi joolóos jini. Ch'iyáán dóo 'ásaa' da 'ádaat'éii béhéest'í'ingo bił joolóos jini. 'Áko t'éé' biighah jookahgo yiskáq' dóo k'adéé 'anáat'á'ah jini. 'Áko 'adajit'í' jini.

'Áadóo diné jilínéé 'anáádish'ni jini, "Díí héetshq' 'éi ha'-át'í' biniiyé t'óo 'ahayóigo dayínígeeh? Nílaáhgóo 'ahidool-t'í'go bini' 'éi siláago yikáa' dah dínóodabł," bizhdíinii jini Hashkééjí Naat'ááh nilíinii. "Nt'ée' dooda," ní jini. "Ha'-át'éegoshq' dooda? T'áadoo biniiyéhgóo nihitsítké' t'óo 'ahayóí bidíníí'í' jini. Dibáa' dabiígháq'. Biniiyé 'ádeit'ínéé 'éi háajigo shíí 'íí'í'í'go t'áá 'áhoodzaagóo tánihidí'í'í'esh. Doo 'áhólyáq' da lá t'áá 'í'í'í'í'go, bizhdíinii jini. "Áko t'áá yik'í' dah dínóodaat' níléi," bijini jini. 'Áko 'inda lá 'asłíí' jini. 'Áadóo hééé t'óo yóo' 'adajit'í'í'í' dóo siláago yéé dzaanééé bikáa' hadahodizdizjiz jini. Ch'óshdádádáq' nihich'ooníhée haa shíí nízáádéé' nihikéé' dah daalzhin. Wónáásdóo 'ádaadin jini.

'Áko 'inda kojigo t'áá bíyó yildzisgo 'áajigo yikahgo kojigo yók'áq'í'go łíí' t'óo yistóosgo haséyá jini 'éi diné jilínéé. Hoo-

gíshí wolyé jini dishnínígíí lq'í yíl'áa léi' bik'ízhniyá jini. 'A-kóq tsá'ászi' binideesgaii dahaleeh t'eh, 'éigi 'át'éego bílátahí b'qah hazl'íí' léi' yíl'á jini. 'Éi' t'á' k'ízhnigizh jini béesh hajíí-'ánii'. B'qah jízíq'óz dóo t'á' j'íí'aal nt'ée' bitoo' hólq'ó lá jini. 'Áadóo siláago bit' jookah yéé hágo bijiníigo 'ákwii haa yíkai jini. Kót'éego bijiníigo t'á' bináát bináádzíq'ózii' bí dó' t'áa 'ákódaadzaago hááhgóoshíí' dei'aat jini. 'Éi' k'ínáázhnigizh-'ii' bíjízq'óz dóo hal'íí' bich'í' dashdiitq'á nt'ée' yí'nii'aal jini. 'Éi' 'ákódzaa dóo t'áa shq'ó t'áa dajishzhohgo dah náázhdii'kai jini.

'Aadóo tsé'ewózi bit' dadeesk'id léi'j'í' 'anáajookai jini. 'Á-kwii t'áa hóteelgo tó ndígoh léi'gi tó bik'íj'íkai jini. Tó doo n'íj'í da lá ndi bits'á ndahaazl'íí'g'óo t'á' deiye' léi' 'ákóq naazk'á jini. T'íis dó' 'ákwii t'óó 'ahayóí yil'á jini. Tó dajíit'áq'ago hááh-góoshíí' bich'í' dah 'adiilyiz jini. "Dooda, dooda. T'aháloo. 'Eii doo 'ál'íí' da," bijiní jini. "Kót'éego 'ál'íí," bijiníigo, hal'íí' taah j'íí'loóz dóo t'áa'á'hádi daats'í tó 'ayíí'na'go nahj'í' hajíí-'loóz jini. 'Aadóo nahj'í' dah j'íizt'í'q' jini. Hó 'éi' hazh'dii'jaa' jini. Siláago yéé 'éi' kót'éego bijiníigo t'áa bináát 'ájoot'íí'q'óo t'áa 'éi' yik'ehg'óo 'ádaat'í jini. Bil'íí' taah dayíizl'óóz dóo n'láahdi dah dayíizt'í'q' jini. 'Áadóo bí dó' hada'dii'jaa' jini. Taah joo'na'go t'áa hak'éé' bí dó' taah dahaas'na' jini. Tó t'áa'á'hádi 'ajíí'na'go nahj'í' háájíswod dóo bééj'ískwi jini. Si-láago yéé dó' t'áa 'ákódaadzaa jini. Nahgóo hááhgóoshíí' bi-náa' dah ndadiit'í'ishgo ndaakwi jini.

'Aadóo t'íí' taah náadajizh'eezh jini. T'áa 'íiyisíí' t'áa dí-kwíhídi tó 'anáadeisna'go nahj'í' hanáadajizh'eezh jini. Dóo nagháí' t'óh yil'áadi ndajíizh'eezh nt'ée' 'ada'niit'chozh jini t'í'q'q'. Hódíina'go 'índa taah náadajizh'eezh jini. 'Áko 'índa lq'í da'oodlq'á' jini. Hó dó' 'áko 'índa da'joodlq'á' jini.

Diné j'íí'linii 'éi' naak'a'at'á'hí daalgaagíí' hat'áaj'í'ée' jini. Bijáád bibq'ahd'q'é' t'áa 'at'k'í danit'ahgo. Deij'í' 'é'ígíí' dó' t'áa naak'a'at'á'hí jini. Siláago bí'ée' hach'í' baa hadlee' ndi doo dazhnízin da jini. 'Ayóo 'ak'inaazdon dóo biniinaa doo dazh-dilwo' da dajiníigo biniinaa doo dazhnízin da nt'ée' jini. 'A-baní k'odanít'éeelgo daasghat'go 'éi' bee bee'eldq'oh bik'a' bee 'áká dajiszaaz t'eh nt'ée' jini 'íidq'á'.

Da'joodlq'á' dóo diné j'ílnéé nagháí' 'áko'hj'í' wók'áq' hajiyá jini. 'Wók'áq' hajiyáa nt'ée' kwe'é Naakaii naaki t'íí' bit' ch'í-'ní'áázh jini. 'Ákwii tsinaabq'as bitiin lá jini. Bich'í' 'ázhdí-'niid nt'ée' t'óo deigo t'íí' bit' 'ahq'ah dah neezhtéézh jini. T'a-háloo bijiníí nt'ée' t'áa shq'ó t'íí' ni' 'áyíilaa jini. T'áa 'áádéé' t'íí' bit' siz'íigo ch'ée'h hágo bijiní jini. Dooda, Chíshí dine'é 'ánit'íí' sha'shin. Naníhidíí'tsítgo 'áadíni ha'ní jini. Dooda Naabeehó 'ásht'í. Shíbee'eldq'oh ndi 'ádin bijiní jini. Dooda, nibéézh hólq'ó sha'shin ha'ní jini. Dooda shíbéézh 'ádin jiniigo béesh bizis hq'ah dah sítsooz yéé t'áa bináát 'ahq'ah názh-niit'íí' jini. 'Áko ndi doo hoodlq'á da jini. K'q'ó t'áa 'áyídíg'óo siláago. 'Éi' bit' naashkaigo 'ásht'í ch'ée'h bijiní jini. T'áa 'á-ko ndi hojoo'bá'ígo doo hah haa ní'áázh da jini. 'Áadóo 'índa siláago haba' naháaztánéédi bit' n'íj'íkai jini.

'Áadóo bit' dah nízhdii'ká nt'ée' t'áa 'áhánígi bighan lá jini. T'óo bit' n'íj'íkai dóo da'j'íyq'á' jini. T'óo da'j'íyq'á' dóo t'áa 'áko t'íí' tsinaabq'as yighq'áh yidínil jini. Tóshjeeh tó yíí' héé't 'ádayíilaa dóo 'íih yiyiiznil jini. Ch'iyáán da 'íih yiyiiznil jini. 'Éi' t'áa 'áko siláago baa dáá'hizhdiikai yéé bidááhgóo dah 'adiibq'áq' jini. Hó 'éi' t'áa 'ákóq n'íizt'q' jini.

'Áko shíí' 'éi' 'áadi doo bit' béedahózing'óo t'íí' díí dibáá' daazl'í'q'q' t'áa bini' 'ádeda'oodlq'á' lá jini. 'Áko t'íí'q'q' lq'í bi-náadíniídee' lá jini. Siláago yéé shíí' 'éi' t'áa daadzihígi nda-jizh'eezh dóo t'áa 'ákwii dahwiiská jini Naakaii yéé ba'at'k'ee.

'Áadóo dah náázhdii'náa dóo Naakpii t'óó 'ahayóí kénáa-dahat'íí' léi'gi n'íj'í' ná jini. Haa shíí' hoolyéé sha'shin, hola. 'Éi' t'áa ni' ndajíkáahgo 'ákwii ná'íldée' jini. Hashkééj'í Naat'ááh nilínéé 'áadóo t'íí' yíká naaltsoos 'áyíilaa jini. T'áa 'ákwii ndajikaigo t'íí' haa neelkaad jini. 'Éi' neelkaad dóo yiskáq'ago nikidii'néé't hodoo'niid jini. Yééni' diné j'ílnéé Naakaii bit' da'j'ídlq'ago tsi' jideeyáa lá jini. Hóhoohya'go siláago háká 'adaneestq'á' jini. Háadi shíí' hak'ékaigo 'áádéé' t'óó nda-hast'íí' lá jini. Tódiht'í' dó' t'á' n'j'isnii'go n'j'ijaah nt'ée' léi' t'óo há ndeizh'jaa' lá jini. Nídahast'íigo níbaal yíih dahast'íí' lá jini. 'Éi' t'áa tsi' n'j'igháago yiskáq' dóo 'anáa'oot'áq' dóo náánéiskáq' lá jini. T'ah nt'ée' hayíí'k'áq' lágo t'áadoo hooyání náh'izhdi-'tah jini. Shoh, k'ad la' nikinii'ná hq'níi' ni' jiniiz'íí' jini. Shi-l'í'q'q' dashq' háadi jiniiz'íí'g'q' bíká dashdiíyáa nt'ée' t'áa béé-hózingo siz'íí' lá jini t'íí' bighan léi' góné'.

Hashkééj'í Naat'ááh hágo n'íni ho'di'níigo haa 'íí'a' jini. 'Áadóo 'áadi baazhníyá jini. "'Adq'áq'q'á' nikinii'náa nt'ée' nihits'q'á' yóo' 'ííniyáa lá. 'Éi' b'q'q' t'áadoo nikinii'náa da. Dóo t'áa tsi' nanináago naaki niiskáq' lá. Díí 'éi' ni nitódiht'í' lá na'. T'áa ká náá'óódlq'á', k'ad nikidii'néé't," ha'ní jini.

"Lq'áq' t'áa 'ákót'ée dooleet," bizhdíiniid jini. 'Aadóo dah nízhdii'ná jini.

Nát'áq'á' n'joo'néé't nt'ée' n'léi' hadááhdéé' hááhgóoshíí' t'eezh shizhóod jini. Kót'éego náadeesk'id léi' bighq'á'j'í' t'íí' ho' haas-kai dóo 'áadóo ch'ée'h dazhníí' jini. Hááhgóoshíí' t'eezh shi-zhóodgo biniinaa doo bééhózin da jini. Chíshí daats'í 'ádaa-t'í' dajiní jini. Siláago daats'í 'ádaat'í' dajiní jini. T'áa 'áhá-nídeé'go 'índa béédahojosj'íid jini. Nt'ée' 'éi' siláago t'á' náá-náá'néé't lá jini. Diné siláago 'atah danil'íigo t'áa n'léidi na-háaztánéé' 'éi' 'atah yík'ah lá jini. Hóólyo yéé 'ajítah lá jini. 'Índa díí Yó'oot'ka'ni' Bida' yoolyé jini. 'Ísolíni' Biye' nt'ée' jini. Nááná'la' 'éi' 'Ashiiké Yázhi yoolyé jini. 'Éi' t'ah 'ashkii nil'íigo 'óolyéé nt'ée' jini. Diné siláago 'atah danilínígíí' tsos-ts'id yilt'é jini. 'Éi' shíí' daa daolyéhéeni'. 'Éi' doo bénáshniih da dabízhí' yéé. 'Éi' ho' 'oonéé't lá jini.

T'áa kojí nihitah náadídíáát ha'ní jini Hóólyo yoolyéé nt'ée' dishnínígíí. "Shínaai, t'áa kojí nihitah nánídááh. T'áa kojí da'niitah dooleet. 'Eii bit' nanikaagíí' bini' náá'néé't," ha'ní-igo náhoozkan jini. Ch'ée'h dooda dishnigo wónáásdóo t'óó 'áaj'í' 'éédisdzá jini 'éi' díí hojilne'ii. Shich'ooní bit' naashkai yéé 'éi' t'áa sáhá dah ndii'ná jini.

'Aadóo dah náázhdii'ná jini n'léi' d'íí' si'q'á' léi' bich'í'go. 'Áko t'áa n'léi' d'íí' bits'íí'dóo 'ayóo hódí'ch'il lá jini. Hoogíshí yoolyé dishnínígíí dóo ché'ch'il nt'í'izí da, 'índa naaztání, 'índa t'á' tsí'í'í' yoolyé, 'éi' bee hódí'ch'il lá jini. 'Áko 'éi' bii' 'ítséel-go 'ak'q'ó bii' tsinaabq'as bitiin lá jini. D'íí' yéé t'áadoo bíj'ii-ká'hí t'áa bich'í'gi hwee 'í'í'í'q' jini. T'ah hool'ingo 'éi' Hóólyo yoolyéhéé 'áni jini, "Bíj'íh t'á' dadiyílyéé't. Dabidiilk'íí' bini-yé," ní jini. 'Áadóo Hashkééj'í Naat'ááh nilínéé bee bit' daho-joolne' jini. T'áa 'áko lq'á ha'ní jini.

"Íshj'áq' t'áa naakíhídi 'adidíí'q'q'q'. T'áa'á'hádi yígíí' bit' 'adínií'q'q'q'go 'íshj'áq' t'áa 'ákódí dooleet. 'Sínísihgo 'éi' t'áa-'t'á'hádi náadí'díí'q'q'q'. 'Áko t'áa naakíhídi 'adínií'q'q'q' doo-leet," ha'ní jini.

Nahj'í siláago yéé t'íí' yik'i nda'aníit'go nizhdilt'éego tsékooh léi' bidáá' góyaa dashdii'áázh jini. T'áadoo ts'ídá nízaad ni-jí'aashí t'ah nt'ée' kodóo bíj'íh yáázh léi' t'á' haalwod jini. T'áa káásh t'áa sáhí da naagháa dooleet jini. T'áa ntsxaazígíí' t'á' yíí' naa'aash sha'shin jini jini. 'Áko t'áa 'áadóo jiz'í jini. Nii-k'ehéé hódíina'go t'á' hanáánáswod jini. Náyónaaníj'í' hoot'íí-'j'í' ch'élwod nt'ée' 'ayóí da 'át'ée léi' 'át'íí' lá jini. T'áa'á'hádi 'azhdeesd'q'ohgo bíj'íh yéé naa'ííwod jini. T'áa 'áko n'j'ís'ah jini. Dóo shíí' t'áa 'ákwii nizhnínil dóo siláago naháaztánéé-góo n'j'ít'áázh jini. 'Éi' 'áádéé' siláago t'á' yíká naaskaigo 'ats'í' yéé ninádayíishj'íid jini. Da'joolghal dóo t'áa 'ákwii dahwiiská jini.

Biiskání dah náázhdii'ná jini. Diné noht'íini da'íínó'fkaah ho'di'níigo t'áa nízaadg'óo 'alq'aj'í' da'j'í'fkaah jini. Siláago 'éi' haa shíí' nízahd'q'q' hákéé' yinéé't jini. T'ah nt'ée' hadááh gó-naa 'atiin ha'naa tsá'ászi' nanít'í' jini. 'Ats'í' 'ásaa' naas-dziidgo 'ádaat'í'ísiigo ndahaashgizhgo tsá'ászi' bighá daaz-t'í' bee yisht'eezhgo 'atiin ha'naa nanít'í' léi' bik'íj'íkai jini. T'áa 'ákóq biniit'aaj'í' t'íí' ho' naaz'íigo siláago hwé'kai jini. Hashkééj'í Naat'ááh nilíini bit' daho'joolne' jini. T'áa 'áko 'ákóne' t'íí' bit' dah yíite' jini. Ha'át'íí' shíí' 'óolyé, "Gaadeena" dííniidi' 'ats'í' ha'naa nanít'í' yéé k'íinínizh jini. 'Áadóo 'á-kóne' ch'ízhníná jini.

'Ákwe'é náadeesk'idgo báátis j'íínáa nt'ée' bine'déé' 'ayóí 'áhonoolingo dah náháltso lá jini. Tó da dadeezl'íigo. Chíshí hadazhntáhq'á 'ákwii dabighan nt'ée' lá jini. T'áa shíí' 'adq'á-dq'á' daats'í dahoot'áq'ago t'áa 'íidq'á' dah náadí'náa lá jini. 'Aadóo t'áa 'áko bik'éé' dah náázhdii'ná jini. T'ah náasdi d'íí' biniit'aadi bee nást'ah léi' góné' 'íínáa lá jini. Díí bee nást'ahd'q'q' tó ch'íníí' lá jini. Kodóo koj'í' yilk'idgo 'ákóyaa bidah jideezná jini.

'Áko shíí' n'léidi, 'á'ítsé hweeshne' yéé'di, d'íí' si'q'áq'ago bighq'á'-di Chíshí dabighango baa j'íkai ch'ée'h ndajookq'ah dishnínéé'di shíí' bit' 'ahá'ndahojist'áq' nt'ée' lá jini. "Háadi da níhaa níhi-níj'íé'go 'íshj'áq' níhidáahgi tsé naaki 'at'k'i' dah sinil dooleet," dahodíiniid lá jini. 'Áko t'áa 'aaníí' t'ah nt'ée' k'q'ó tsé naaki 'at'k'i' dah sinil jini. 'Áko shíí' t'áa sáhí ho' bééhózin 'éi' Hóólyo yoolyéé nt'ée' dishnínígíí. 'Éi' bik'éé'di 'índa 'ákót'éego baa

hojilne' jiní. "Háadi da 'íishjág siláago bił 'ałk'íijée'go diné noh'ínígíí t'óó nihiníká ch'ídoohjahgo nihíahdóó 'atah 'adaz-diyooldog'," 'áko shíí 'ádahodíiniid lá jiní. 'Áko 'éi nazhnił'in lá jiní Hóólyo ho'di'nínée.

Tó nínínée ha'naa nizhnínáá dóó níwohjił' bee nástł'ahjigo nikizhníná jiní. 'Áko 'ákwii Hóólyo yée t'áá bíyó 'ádił nihozh-doolchił jiní 'éi shíí t'áá sáhí hoł bééhózingo. 'Áko siláago yée t'áá nízaadéé' hakéé' yikah jiní.

'Atts'áqhił yíłk'idgo binániigóó chéch'il yáázh t'áá 'adaat-ts'íisigo yíł'á jiní. Bitahgóó dó' tsézhin 'ta' naazhóód jiní. "'Attsé t'áá kwii dooleet. Bini' níléi siláago nihídooleet. Bini' 'íí' nihá dei'íésh dooleet. 'Áko díi siláago yígíi bini' níléi ts'ídá beenástł'ahígódeg hadookah. Nihí 'éi kojí kíidiikah dóó bigháq'íi hadiikah." dazhdíiniid jiní.

'Áko siláago yée hwékaigo 'íí' hoł ndaaldloosh yée baa dajiznił jiní. 'Áadóó kojigo kijiikah jiní. Ts'ídá k'adéé bigháq' hajikáhgo, t'áá 'áhání hadziilgo kwii bidáa'gi chíshí 'asdzání léi' bidáa' yikadgo hááhgóóshíí dilwoshgo yilwoł jiní. Bidáa'gi tsézhin t'áá 'áłts'íisigo deetz'i'go 'ákódeg 'ta' hakétł'á'jiyil jiní. Ts'ídá k'adéé bigháq' haji'neehgo nááná'ahdég'go hoł 'adeesdogh jiní. 'Áadéé' ná'áq' bidah 'aníjígó' jiní. Siláago yée 'áko níléi beenástł'ah góne' 'íiná jiní. T'áá biłgo 'áájí hááhgóóshíí ts'itaat yiists'áq' jiní. Hoł 'adeesdogh yée 'éi bidah dzideezgo'go dahodzisil jiní.

"Doo diné 'hóóde' 'áshilaa dagi 'át'é. Ts'ídá t'áá 'awofí bee 'adajit'íi 'teh. K'ad nihílaáh." hałni jiní.

'Aadóó bidah góyaa chéch'il yáázh taháq góyaa 'ahqah dashneezhjee' jiní. 'Aadóó tadzooswod jiní.

Shí 'éi níléi dahoyéetdaas léi'íi' nídiishwod jinígo hojilne' 'teh ni' 'éi díi Hashéił Naabaah joolyéhee. Níléi beenástł'ah-góó t'óó hááhgóó shíí da'dildon yiists'a' jiní. 'Áájí dó' hááhgóó shíí diné da'ahódziil yiists'a' jiní. "Ch'íidiitahdég' Hóólyo ni', ts'ídá danidiyiiléi. Ts'ídá ndanihidiłtsił." daanígó hááh-góó shíí Chíshí bizadahóchi' yiists'a' jiní. 'Éi shíí bił 'ahá nda-hodzist'ánée t'áadoo bá bi'jiilaagóó shíí yiniinaa 'adahałni. T'óó shíí tsé da bine'déé' 'ałch'í' háádazhnił'ahgo da'ahi-jóldon jiní. 'Éi t'áá 'ákót'éego wónáásdóó híłtch'í' jiní.

'Ákohgo diné dajilínée hal'íi' yée níléi binániidi chéch'iltahdi haazhjee' jiní. 'Ákwe'é Chíshí daats'í 'adaat'í ch'ééh yich'áqh ninájah jiní. Hodíina'go 'íí'chogi Hashkéił Naabaah nabiye-hée dah yiite' jiní. Hááhgóó shíí chéch'il yáázhtahgi bitsee' yaalkaalgo yilwoł jiní. Níléi k'adéé ha'q'q 'iilyeedgo t'áá 'áadóó ná'áq' niná'wodii' 'áadéé' déez'íi' jiní bitsee' yaa'áago. 'Aa-dóó dah náádiłwodí 'éi ha'q'q 'eelwod jiní. 'Éi ts'ídá t'áá'ahági 'át'éego 'anáálwod lá jiní. Níléi dashdiikai yéedi hane' néini'áq' lá jiní.

Siláago yée 'ałtso bi'doogáq' lá dazhniizíi' shíí 'áadi 'íí' t'éiyá t'áá sáhí nálwodgo. T'áá 'áko 'áadéé' dah 'adiiná jiní.

Hóhąq' 'éi t'óó 'ałch'í' hádazhniłniilgo da'ahijóldongo 'i'í'á jiní. 'Íí' yée t'áá 'ákwii naanájah jiní, Naghéi halgaigi 'ahaninááníjee' 'áají' hats'áq' yitaa da'asdon jiní. Ts'ídá t'áadoo 'ta' doodahí 'ałtso hats'áq' ndeistseed jiní. 'I'í'áqgo ni'hojjił'go t'áá bíyó hak'ideeskai jiní Chíshí. 'Éi t'áá t'éé' yóó' 'anáadahidoo'neetgo. Hó t'éiyá t'áá dadzidzihiígíi 'ałk'í-nídziiskai jiní t'éé'go. Bilagáana 'éi 'ta' hajáád k'áák'eh lá jiní. 'Éi tábaqghi dzizt'íi' lá jiní. 'Éi 'ákwii baazhniyá jiní. T'óó hodíina'go t'ah nt'éé' kodéé' 'ta' náajoot'ash jiní. Nt'éé' 'éi Hashkééji Naat'áah nínínée 'át'íi' lá jiní. Siláago dilní neitiní nił 'éi yíł yí'ash jiní t'ah nt'éé' kodéé'. Diné dajilínée 'éi tájilt'é doo 'adajit'éhé da jiní. Naaki 'éi bi'doogáq' jiní. 'Ta' 'éi t'óó hajáád tídiilyaa lá jiní. Tsézhin hajáád bízdeestsxisgo hagodist'áni k'asdaq' ni'diiltáál lá jiní.

'Aadóó da'ahijiljiidgo wók'áan háádziskai jiní. 'Aadóó ná'áq' níjookahgo hwee hoos'íd jiní. 'Áko shíí haa nízáád ninájikai shq'shin. Tó t'áá 'ałch'íi' deez'íi' léi'gi nda'ahijish-jid jiní. 'Áko hoos'íidgo 'índa hagod 'atídiilyaa yée Hashkééji Naat'áah níníini t'áá tsah ts'ósí yee há néiskad jiní. 'Áłtsé t'áá 'akóq' sooké dahozhdíiniid jiní 'éi t'óó ndahojit'jid yée. Kodéé' yíi'néłéedq' nílaahdi béégashii 'ta' bijáád k'é'élto' léi' naagháa ni'. T'ah t'áá 'ákwii naagháa shq'shin. 'Éi dadiyiłyéet dóó 'áadéé t'áá kwii 'atsi' 'ta' nihani'dooltsol dahojinił jiní.

Nahgóó dah 'adiildééh nt'éé' diné jilínée hajíicha jiní. T'áá 'áko ndi bee'eldogh bik'a' 'ta' shá 'ahida'dooh'aah jiní jiní. 'Áko 'éi t'áá 'akodahojilaa jiní. Bee'eldogh bik'a' há 'ahi-dazh'dii'áq' dóó haa dajizhja' jiní. T'áá 'áko hats'áq' dash-diikai jiní t'áá 'ákóq' dzizkéego.

Béégashii naagháq'gi jikai nt'éé' t'áá 'ákóq' naagháa lá jiní. 'Aadóó béégashii yée dajisxił jiní. Didazhdeeshjee'ii' hááhgóó shíí 'atsi' dadzist'éé dóó t'áá 'éi t'éiyá dajíiyáq' jiní.

'Aadóó Hóólyo yoolyéhee dóó Hashkéił Naabaah yool-yéhée ná'áq' 'atsi' 'ta' dah nízhdiit'jid jiní 'éi hastói síkéhée-góó. Hástói síkéhéedi níjít'áázh nt'éé' Bilagáana yée t'éiyá t'áá sáhí t'ah sídá jiní. Chéch'il bináa' há ninájiizhja' léi' 'éi t'éiyá ji'ałgo dzizt'íi' jiní. Dinéhee 'éi kojigo tógo 'ákóq' 'adzi-yooltsaad lá jiní. 'Éi 'áadéé t'óó nínáahozhnił'jid dóó t'áá'ahá-góó nínáahozhniłgo hats'áq' dah nínáazhdiit'áázh jiní.

Hashkééji Naat'áah haba' siláago yíł naháaztánéedi 'híit'áázh dóó níwohjił' dah náazhdiikai jiní. Haashíi nízah ni-náájikaigo t'ah nt'éé' siláago 'ta' hadááh níná jiní. Hadááh 'anináago hááhgóó shíí bílák'e dazhdiłniil jiní. Hastói sík'e' hégóó 'íi' dah diit'eezh dóó 'éi 'áadéé bee' ná'eezh dóó dah nízhdi'ná jiní. 'Éi níléi Tsééhóóteel hoolyéedi níj'í'ná jiní. Níj'í'ná nt'éé' hal'íi' 'éi' bighan góne' siz'ígó dziłtsáq' jiní. 'Áadóó 'áadi baazhniyáá dóó hatádíiín hajíłtsooz dóó 'íi' bąq' 'ájiilaa dóó 'ta' bizajíjaa' jiní. 'Áadoo sozdoolzin jiní. Kódajit'íi' jiní.

There are stories which are told about the wars of former times with the Apaches. At that time I was just one of the little boys. It was the Apache's own fault that war came. It was on account of their brewing something called "gray-water." A man known as Wars About With Anger told me about it.

Down in the Apache country there is a place called A Flat Runs Into The Rock. It was there that the Apaches received their rations. Beef cattle were distributed among them which they themselves butchered and ate. Then, on account of their brewing "gray-water" they spoiled things for themselves. They were well taken care of, but they would get into brawls with one another. Once twelve of them jumped on one another. One was named "The One Who Grabs the Horse And Holds It Back" (Geronimo). One was called "He Who Whirls His Horse." Another was The Son Of Former Water Woman. Those are the only ones of their names that I can remember. It is said that there were twelve of them. They were probably leaders. They were put into jail on account of that fight. They were put in a tent.

On the morning of the twelfth day they were set free. They rode away to another encampment of soldiers elsewhere. It is said that there were seven Navahos in the army at that time.

"I feel like shooting Blue Eyes* right in the face," said one of the Apaches.

"We feel like shooting Soft Hat* right in the face," they said.

They were told not to do it, but they paid no attention.

*A nickname for white soldier.

"No, my friend. What for? You were put in jail for fighting with one another. So don't do it," they were told. But they paid no attention.

"I'm going to die fighting (lit. I'll lie huddled in death holding up my gun)," they all said.

I'll die holding my bow and arrows, (lit. I'll be huddled in death holding up my 'stretchers'), they all said. By 'stretchers' they meant their bows and arrows. They were begged not to do it, so fortunately they left and started back.

On the next day some white soldiers went on horseback to the Apache camp to give out more rations. When they arrived they found no one there. It turned out that the Apaches had moved away, probably having agreed on a meeting place. The soldiers were ordered to pick up their trail, but they tried in vain to do so.

So they merely let the Apaches go and staged a horse race. The Officer in Charge (lit. War Chief) had a very tiny horse. It was said to have been a black one. He got beat as they raced around the track. A white man and a Mexican who had joined them from somewhere won the race. The Officer lost a considerable amount in wagers. They just let the Apaches go, saying that they would find out about them sometime or another, and they held a horse race. After a few more days they held another horse race.

After they did that they started out in search of the Apaches. They went up to the top of a certain mountain. Some stockmen brought word to them, telling them where the Apaches were. So they went toward where they were. It is said that all of the soldiers went, and the Officer with them. Then some remained behind with the Officer

while several went to some Apache camps on the mountainside. They had recently killed some cattle, and a great quantity of meat was lying around the fire at their camp. So again the soldiers failed to make peace with the Apaches. They told them in vain not to make war, but they refused, saying they were going to keep right on fighting one another.

Upon their return from there the soldiers reported back to the Officer about it. The Officer wanted to return to the Apache camp but the soldiers refused it is said. They told him no, that the Apaches would kill him. So they didn't take him there. They just went back home.

Some time later on these Apaches killed some white stockmen. These white stockmen had their houses built out of reeds. The roofs of their houses were sloped, and were made by laying reeds side by side. The Apaches completely burned these houses. That is the news that was brought by a stockman.

The soldiers set out for there. Six of the Navaho soldiers stayed in camp and only one of them set off with this party. The only one with them was the one called Wars About With Anger.

When they arrived on the scene they found that it was a fact that these white stockmen had been killed. After having burned the dwellings the Apaches had moved on southward. The party of soldiers followed them.

After a long time they came to a hill where there were lots of century plants growing. There they found the white stockman's wife whom the Apaches had killed, and whose body they had propped up against a century plant in a sitting position. Still further on they came upon the

remains of a white baby the Apaches had killed. They just left it lying there, it is said. They followed the trail continuously until the close of day. At the day's end they unsaddled the horses and camped for the night. On the next day they again started to follow the trail, but they lost it. There was a lot of lava rock and grass there, and on that account nothing could be seen.

Finally they started following some horse tracks that led off in another direction. This trail had perhaps been made by white stockmen driving horses through.

"This is no Apache horse trail. It isn't what we're looking for. Let's go back, I told the Officer," said the one I referred to as Wars About With Anger. But the officer paid no attention to him and kept riding right on ahead until the end of another day. At sundown they came to where a little spire of lava stuck up into the air. They found a little spring flowing out from beneath this lava. But there wasn't enough water for the horses. So the soldiers got down and dug a pretty good sized hole in the mud with their hands. Quite a bit of water collected there, and they prepared their meal with it, as well as watering their horses with it.

On the next morning just at the break of dawn the Navaho soldier led his horse to water. He filled his canteen, as well as a flat whiskey bottle that he was carrying. They all ate. And after breakfast the soldiers led their horses to water. Inasmuch as there wasn't a very large supply of water some of the horses got none. They then set off again, following this horse trail. The one who was a Navaho didn't approve of it, but he trotted along with them anyway. At noon he again approached the Officer in regard to it.

"No, you're leading us down this horse trail for no reason at all. It's not the one. Let's go back there where we lost the trail in the lava rock. They must have gone in some direction from there," he said to him. But he was disregarded. So they merely continued onward.

By mid-afternoon the horses that had been left out on the water because the supply was too small to take care of them began to suffer from thirst. There was a white person in the army then, although he was just a boy. It was his horse that first began to suffer from thirst. The white boy was trailing far behind on his horse. Finally his companions likewise began to trail far behind one another—they were just black dots one behind the other as their horses became unable to move fast on account of thirst. Some of the soldiers were thirsty too.

So they set off northward toward some mountains that could be seen jutting out of a blue haze. The Officer said there would no doubt be water over there. But they were far away from it.

"No, it would be better this way, toward the west," he was told. Pretty soon another soldier got thirsty. We Navahos at that time used to call him Three (Stripes) Lie On Him. His horse too died under him. It also died of thirst. The Navaho was leading a pack mule. He was leading the mule along, with pots and pans and food piled upon it. They had traveled all of that night and most of the following day. It was then that Three (Stripes) Lie On Him's horse died.

And then the one who was a Navaho says that he said, "Why are we hauling all these things? Let's throw them away and let that soldier who lost his horse get on the mule." He said this to the Officer, but he says that the Officer refused.

"Well, why not? We've lost many of our young men for no reason at all. They've died of thirst. Those we were after have gone off somewhere, and here you are leading us aimlessly about. You are indeed stupid," he told the Officer. "So let him get on the mule," he said to him. Then the Officer gave in. They threw away the pack and helped pull the soldier up onto the mule's back.

"At first one could see our companions trailing far behind. At first they were black specks, and finally they disappeared from view," he told.

The Navaho says that while the rest of the party was moving along in a low place he was leading his horse along and went up onto the edge of the hollow. He came upon many of these plants which I said are called century plants. You've seen yucca with the white flowers that form on them—these century plants had blossoms like that at their tips. So the Navaho says that he took out his knife and cut one of them off. He peeled off the outer layer and chewed the inner part. He found that it was juicy. So he called to the soldiers who were with him and they came to where he was. He told them how to do it, and peeled another one in their presence. So they did likewise and really chewed hard. He cut off another one, peeled it, and took it to his horse, which started to chew on it. They did this, and then started off again with their thirst somewhat relieved.

They came to a hill covered with volcanic rocks. There they came upon a wide stream bed. No water was flowing, but pools of water stood where they had collected in

little hollows filled when the stream overflowed. There were many cottonwoods there too. When they saw the water they started rushing toward it. "No. No. Wait. You shouldn't do that," the Navaho told them. "This is the way it's done," he said.

Then he led his horse to water, and after it had taken perhaps one swallow he led it aside. He tied it up to one side. Then he took off his clothing. When he told the soldiers what to do they followed his example. They took their horses to water and then tied them up to one side. Then they too undressed. When the Navaho crawled into the water they crawled in after him. When he had taken one swallow of water he got back out and vomited it back up. The soldiers did likewise. They stood to one side and vomited, their eyes shining blue.

Then they took their horses to water again. After just a few more swallows they again led them aside. Then they took their horses over to where the grass was and the horses began to graze. After some time they again took them to water. Then they drank their fill. The men too drank.

The Navaho had trousers made out of white cotton cloth, with a split running up alongside the leg. He also had a cotton shirt. The army was quite generous with its clothing, but the Navahos didn't want it. It was too tight, and for that reason a person couldn't run fast enough. That is why they said they didn't want it. At that time they used to wear about the waist a broad band of buckskin in which the cartridges were rolled.

They drank, and the Navaho then went up on top of the hill. Just as he got up to the top of the hill two Mexicans passed by on horseback. There was a wagon trail there. He called to them but they merely raced their horses up toward the hills. He called to them to wait, and fortunately they reined in their horses. They sat up there on their horses while he called to them to come over, but they wouldn't do so. "No," they said, "you must be an Apache. You're just saying that so you can kill us."

"No, I'm a Navaho. I do not even have a gun," he said to them.

"No, you probably have a knife," they said to him.

"No, I haven't so much as a knife," he said as he took his knife scabbard and bent it double before their eyes. However, they didn't believe him.

"The soldiers are nearby. I'm with them," he told them, but in vain. Even with the soldiers it was hard to get them to come over. When they did finally come, they all went over to where the soldiers sat waiting for the Navaho.

Then they all set out for the place where the Mexicans had their home nearby. As soon as they arrived there they ate. They ate, and then the Mexicans hitched horses to a wagon. They filled water barrels and put them in the wagon, and they put in some food. Then the Mexicans started off in the wagon to where the stragglers had been left. The soldiers remained there at the Mexican's place.

When they got there they let the horses that had been dying of thirst overdrink, not knowing about such things. So many more of the horses were lost. They brought back with them the soldiers that were still alive, and these spent the night right there with them, at the Mexicans' place.

Then the soldiers all set out anew, and they came to a place where many more Mexicans lived. I don't know what the name of the place (town) was. Some of them were afoot when they got there (because they had lost their horses). From that place the Officer sent a written request for more horses. The horses were brought there to them. On the day the horses arrived word was passed that they would start back home on the next day.

But the Navaho got drunk, drinking with the Mexicans. When he was discovered missing the soldiers went in search of him. They found him somewhere and brought him back. He had bought some whiskey, which he was carrying, so they brought it back for him. When they got him back they put him in a tent. He was drunk that night, the next day, and still another day. Then just about daybreak he leapt up. "Oh yeah, we were supposed to be going home today (he had lost two days)." He wondered where his horse was and started after it, and there it was right in the corral.

The Officer sent word to him to come. So he went to the Officer. "Yesterday we were going to start back home but you disappeared on us. So for that reason we didn't start back. You spent two days drunk. This is your whiskey. Here, take it. And don't you dare drink any more of it. Now we'll start home," the Officer said to him.

"Very well, that's the way it will be," the Navaho said. And they then set out again.

On their way back they saw a big cloud of dust approaching in front of them. They went up on top of a

hill and tried to make out what it was, but they couldn't do so. The dust cloud was so large they couldn't make out what it was. They said it might be Apaches. And they said it might be soldiers. They didn't find out until it was very near. It turned out to be some more soldiers. The other Navahos who were in the army and who had stayed behind were among this party. Hoolyo was also among them. And the man called The Nephew Of The One Who Keeps Adding Patches To It. He was the son of Isolini'. Another was called Little Bays. He was still a boy. There were seven Navahos in the army. I don't know the names of some of them. I can't remember. But they were with the soldiers.

The one I mentioned as Hoolyo asked the Navaho (Wars About With Anger) to go again with them. "My older brother, come with us. We'll be together with this party of soldiers. Let those you're with now go on home," he said, begging him. The one who told this story said he tried to turn them down, but they wouldn't take no for an answer, so he had to join them. "My former companions started back alone," he says.

"So we again started off toward a mountain that lay over there. The base of that mountain was thickly grown with brush. It was covered with the plant I called century plants, with scrub oak, mesquite and a plant called tsildili. A wagon trail had been cut through there."

The sun went down before they got to the mountain. While it was still daylight the one called Hoolyo said, "Let's kill a deer. We'll use it for food." They told the Officer, and he at once gave his approval.

"Two shots are all you're allowed. When you have shot one deer that will be all. If you miss with the first shot you can shoot again. But you can only shoot twice," he told them.

While the soldiers were unsaddling the horses off to one side, two of the Navahos went down along the rim of a canyon. Before they had gone far a fawn suddenly came running out of there. They knew that the fawn wouldn't be alone. They said that the fawn must be with a fully grown deer. So they just stood there. And sure enough, after a while another deer came running out. It ran out into the open on the opposite side, and it was seen to be a fine big deer. With one shot the deer fell over. They butchered it right there on the spot. They left it there and went back to where the soldiers were. Some of the soldiers went after the meat and packed it back. They ate, and spent the night there.

On the following day they again set out. Those who were Navahos were told to scout ahead, so they went along far in advance reconnoitering. The soldiers followed them at some distance. Presently they came upon some yucca stretching across the trail in front of them. There were pieces of fried meat through which the yucca was passed, the pieces being threaded on it and strung across the trail. The soldiers caught up with the Navahos as they sat on their horses there at the barrier. They told the officer about it. He immediately jumped his horse at it. Cursing, he broke the thing that stretched across the trail. And they went on through.

They went over another hill there and on the other they found a beautiful meadow. There were springs there. The Apaches for whom they were searching had had their camp there. Perhaps they had seen the soldiers on the day before and had moved on. So the soldiers again started after them. Still further on they went into a blind canyon in the mountain. Water was flowing out of this canyon. They went up onto the rim, and then descended into the canyon.

No doubt back there at the place I first told about, where I said the soldiers went to the Apache camp on the mountain top and tried unsuccessfully to make peace, one of the Navahos had made an agreement with the Apaches. This came to light later. The Apaches had said, "Wherever we may be lying in ambush we'll place two rocks, one upon the other." And sure enough there were two rocks, one upon the other. But the only one who knew about it was the one I said was named Hoolyo. Long after this event he told about it. The Apaches had told him, "Wherever we may fight with the soldiers, you Navahos will ride through our ranks and then join us in the shooting." Hoolyo kept this plan a secret.

They crossed the stream and started moving up the canyon. It was there noticed that Hoolyo was jittery, since he was the only one who knew what lay ahead. The soldiers were moving along at a considerable distance behind.

Thickets of small oaks grew on both sides of the canyon, and among them lay large boulders of lava rock.

"First we'll wait here and let the soldiers catch up with us. Then they can lead our horses for us (while we go on afoot)," the Navahos said. "Then the soldiers can go on to the canyon's end. We'll go up here onto the rim," they said.

So when the soldiers came up the Navahos turned over to them the horses they had been riding. Then they climbed the canyon wall. They were nearly to the top, with but a short distance left to go, when an Apache woman was seen running and shouting loudly, letting out whaggs with her hand held intermittently over her mouth. The Navahos were right then boosting one of their number up a ledge of lava rock at the canyon rim. When he was just in the act of getting on top he was shot from another direction. He toppled back down. The soldiers had disappeared into the canyon. Just at that moment, from the direction in which the soldiers had gone there came the sound of heavy gunfire. They caught the Navaho who had been shot as he fell.

"I'm mortally wounded (lit. they have done such to me that one cannot again become a man). Do your utmost. Now, go ahead," he told them.

Then the Navahos dashed down into the canyon among the little oaks. They separated then, running in different directions.

The one called Wars About With Anger told how he had run to a place where there was a deep pocket in the stream bed (the farthest point to which the water had thus far cut its deepening channel in the water course). From up the canyon came the sound of heavy gunfire. And also there came the sound of people cursing one another. "You Hoolyo from hell, we'll kill you for sure. We'll kill every last one of you," the Apaches were heard to say, cursing lustily. It was on account of Hoolyo's broken agreement with them that they said this to him. Sticking their heads up from behind rocks and ducking them down again the Apaches and the soldiers fired at one another. It continued in that way until late afternoon.

Then the Navahos saw their horses, which had gone up on the side of the canyon among the oaks. Thinking that the Apaches were after their horses they tried un-

successfully to catch the animals. Presently the stud that had been carrying Wars About With Anger fled. With his tail sticking up into the air he ran through the oaks. When he was just about to disappear running over the crest of the hill he stopped. He came to a halt and looked back, his tail sticking up. Then he started to run again and disappeared over the hill. He just kept right on running. He brought the news back to the point from which the soldiers had started (i.e. the stud ran back to the camp from which the soldiers had set out, and the people in camp knew that something had occurred.)

The soldiers probably thought that everyone had been wiped out when the horse came back riderless. So they set out at once.

All day long the soldiers and the Apaches continued to stick their heads up, shoot and duck back down. The other horses were milling around right there. When they clustered together in a flat spot there the Apaches fired on them. They killed every single one of them. In the evening at dusk the Apaches began to thin out (giving up the fight). They were going to leave that night. Those of the soldiers who remained alive found each other that night. One of the white men was wounded in the leg. He was lying by the water's edge. Wars About With Anger found him there. After a time two more of the party appeared there. It turned out that one of those who came was the Officer. He was accompanied by the bugler. Of the Navaho soldiers, three of them were unscathed. Two of them were slain. One was merely wounded in the leg. He struck his leg against the lava and nearly broke off his knee cap.

Carrying the wounded on their backs the soldiers made their way back onto the canyon rim. As they were moving back homeward daylight came. They had gone a considerable distance on their way by then. They put the wounded down at a little stream. When daylight came the Officer, with a needle, sewed up the knee of

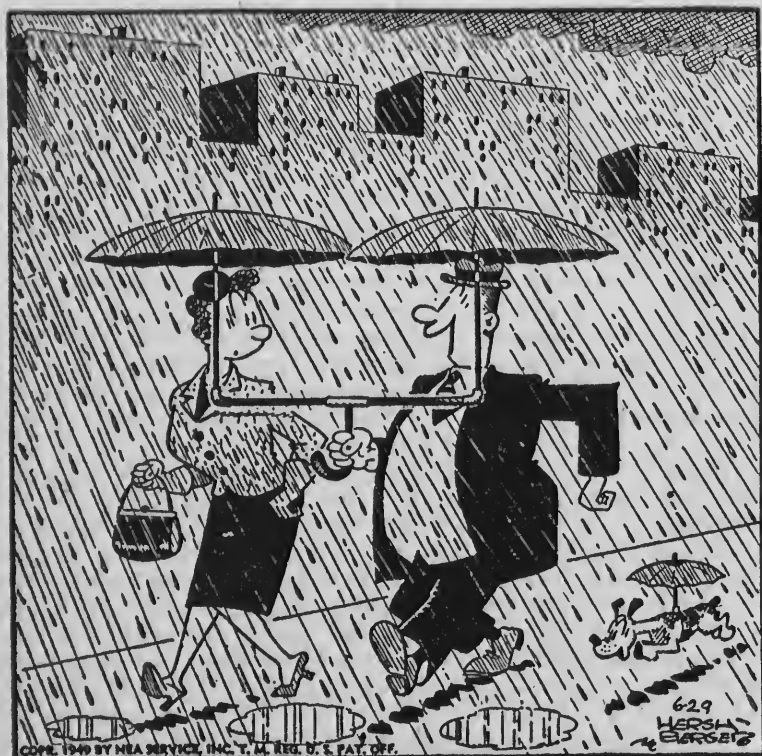
the man who was wounded in that part. The wounded were told to stay there by those who had carried them. The ones who had carried them reminded the wounded of the fact that when they first came through there there had been a cow going about with a broken leg. They told the wounded that it was perhaps still there, and that they would kill it and feed them the meat.

As they were leaving the wounded Navaho began to cry. "Each one of you pitch in as many cartridges as you can spare for me," he said. So they did so. They all contributed same cartridges and gave them to him. Then he immediately left them as they sat there.

The party found that the cow with the broken leg was still there. They killed it. Then they built a fire and cooked a quantity of the meat. That was all they had to eat.

Then Hoolyo and Wars About With Anger packed some of the meat back to where the wounded men were. When they got back to where the wounded had been they found only a white man still there. He was lying there chewing acorns which the wounded Navaho had brought to him. The wounded Navaho had gone to the water, sliding himself along on his buttocks. Hoolyo and Wars About With Anger brought the wounded Navaho back, put him and the white man together, and again departed.

They went back to where the Officer was waiting with the soldiers. After the party had gone some distance they suddenly met up with reinforcements. When they met them they joyfully shook hands with them. Horses were then led to where the wounded were. These were brought back, and then they set off for home. They returned to the place called A Flat Runs Into The Rock. When they got back there Wars About With Anger saw his horse standing in the corral. He went up to the horse, pulled out his pollen, and put some of it on the horse and in its mouth. Then he prayed. That is what they did.



"Hááji da ní dish'ashgo nihee nikihaltijhgo t'áá 'áko t'áá sáhi ník'i dah 'azbaal teh. 'Éi baqgo naaki dah 'azbaaligúú ta' shá 'ályaa."



"Hastiin dibáá' shi'niithj ch'ééh jiniigo ha'atchini hak'i dahoogeedgo hááh-góo shíí hakáa'gi daané'é yaa naakai."